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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

No wonder that Alexander carried the Iliad with him on his expeditions, in a precious casket. A written word is the choicest of relics. It is something at once more intimate with us and more universal than any other work of art and nearest to life itself. It may be translated into every language, and not only be read but actually breathed from all human lips;—not be represented on canvas or in marble only, but be carved out of the breath of life itself. The symbol of an ancient man's thought becomes a modern man's speech. Two thousand summers have imparted to the monuments of Grecian literature, as to her marbles, only a maturer golden and autumnal tint, for they have carried their own serene and celestial atmosphere into all lands to protect them against the corrosion of time. Books are the treasured wealth of the world and the fit inheritance of generations and nations. Books, the oldest and the best, stand naturally and rightfully on the shelves of every cottage. They have no cause of their own to plead, but while they enlighten and sustain the reader, his common sense will not refuse them. Their authors are a natural and irresistible aristocracy in every society, and, more than kings or emperors, exert an influence on mankind.

—*Henry D. Thoreau.*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Volume LXIV. THURSDAY, DECEMBER 16, 1909. NUMBER 16.

THE INTERPRETER

Not his alone the gift divine
Who understands how, line by line,
To re-create a dream with all
Its wonder-world ethereal:
Something of that same gift has he
Who, reading, through the lines can see
The dream itself—the secret thing
That stirred the poet's heart to sing.
—*Frank Dempster Sherman.*

The Book Harvest for 1909

Our wild and reckless forage into book-land last week, which resulted in such a medley of richness, carried us far afield from our annual habit of surveying the year's output of book factories. This necessitates our devoting another issue of UNITY to the clearing out of the crates, setting in order our editorial tables, and giving belated acknowledgments to the generosity of publishers and authors, who have enriched and bewitched the busy year with the volumes that have made strenuous our leisure hours and blithesome and restful our working hours. Most of the solid reading, for the benefit of UNITY readers, has been reported from time to time for these columns by E. P. Powell, Professors Christie and Starr, and other members of the editorial staff. At this time and place such mention as space will permit will be made only of such books as have lodged on, under or around the table of the Senior Editor.

FOUR NOTABLE BOOKS

The books in the pile most commanding to the present reviewer are William Allen White's *"A Certain Rich Man"* (The Macmillan Company, $1.50), Washington Gladden's *"Recollections"* (Houghton, Mifflin & Company, $2.00) and two volumes of Emerson's *"Journals"* (Houghton, Mifflin & Company, $1.75 each).

"A Certain Rich Man" has been commented upon in these columns by other writers more than once. We find it impossible to classify this book among the novels. It is too painfully true to be estimated simply or chiefly as a work of art. It is rather a searching study in sociology,—a penetrating exposition of much that passes in the economical world, of the awful temptations and the "rewards" and "successes" that are achieved under the guise of "business" today. It is not a book to rest one's mind or conscience with, and this, we suspect, is the chief demand made upon a novel now-a-days. The story weakens toward the close; it is very bad art, because it is very untrue to the psychology in the case, to give to the hero such prompt conversion and such an easy way out of his hardness and blindness. One life is altogether too short to enable a soul so entangled and hardened to reach the peace and simplicity of the ethical law. One must believe intensely in God and in immortality before he can believe that redemption can come to such a man as John Barclay.

The title of Washington Gladden's book gave us a painful shock. We resent a book of *"Recollections"* from such a man,—the time had not come for reminiscences. But once the book is in hand, we forget our objection in the regret for the inadequacy of the title only. The other word cautiously dropped in the text somewhere would be more fitting—it is a book of "Reflections," made possible only to one who has stood valiantly out on the picket line through a long, busy life. This book ought to reconcile the skeptic to religion, the sinner to the Church. It is a splendid vindication of the ministry. Let the college senior of nerve and brains and conscience, who is hesitating as to how he will invest his life most profitably to himself and his fellow man, read this book and realize what a splendidly free, useful and inspiring career is possible to a fearless man in the ministry of religion today, for the pulpit that is a prison to the coward is an unfenced prairie to the man who dares. There has not been a hot issue of the Church or State, in politics, business, or morals during the last fifty years, in which Washington Gladden has not had a hand. Wherever the heaviest firing was on the battle line, that is where this preacher was to be found, and still he never unfrocked himself. He has always been a Father Confessor, a priest at the altar. These offices have been intensified by the fact that he was a prophet of the day, *i, e.,* a spokesman for the Most High. Let the anemic preachers and the anxious deacons who are afraid that the spirituality of the Church is menaced by its human and humane industries, and that politics in the pulpit will chill the spirit of devotion, study this book, and see how rich in the things of God is a soul that is alive to the needs of man. Sanity is the word that most fittingly characterizes this rich book of reflections on current life. Mr. Gladden is first, last, and all the time a preacher, and on that account he has been a diligent maker of books, all of which, with a few exceptions, have been beaten out in the line of pulpit ministrations. The printer rummaging in the barrel has found that good sermons make good literature.

What a privilege is granted to Emerson lovers in these first two volumes compiled with such skill and delicacy from the Journals of the great seer! Only the years from 1820 to 1832 are compassed in these handsome volumes,—twelve years, with more richness to come. But we would like to prohibit these books to all but those who know their Emerson. These by-pages filled with such delightful promises are no substitute for the finished product. These books are a great temptation for those who delight in literary

gossip, and we fear they will increase the number of those who can talk wisely about authors whom they have not read,—those who, like one of George Eliot's characters, "knew all about the German philosophers except their philosophy." When these Emerson Journals are added to the shelf already enriched by the Thoreau Journals, the Hawthorne Note Books, and the Tablets of Bronson Alcott, what a center of culture, or better yet,—what a college of the higher life, what a cathedral town of the Church of the Holy Spirit, what a trysting place for angels,—the little hamlet of Concord becomes! What beautiful work for the son and grandson of Ralph Waldo Emerson to engage in, and how beautifully they have accomplished their task! It was fitting that this year of great centennials should be marked by the publication of such real books as these four notables surely are.

THE THEOLOGICAL CLUSTER

UNITY does not strain the point when it puts into this category the two noble thought books from Harvard College, representing the noblest mechanical output of the Houghton Mifflin House, in the thought-maturing, as well as the maturing thought of Harvard. Hugo Munsterberg's *"The Eternal Values"* is the English version of a German work from his own pen, dedicated to Josiah Royce. The division of the book is the best introduction of it. The five parts are devoted respectively to "The Meaning of Values," "Logical Values," "The Aesthetic Values," "The Ethical Values" and "Metaphysical Values," each of which leads the reader into the profundities.

"The Classical Moralists," by Benjamin Rand (Houghton Mifflin Company), is designed primarily for a text book of collateral readings for advanced college work in morals. It is made up wholly of reproductions from the great moralists, reaching from Socrates to Martineau. But it is by no means a book of extracts. The eight hundred beautiful pages give room enough for solid pages sufficient in length for the student to feel the man as well as to test his thought, and what a splendid list these forty-five names represent, from Socrates to Martineau, Plato and Aristotle, Epictetus and Aurelius, Augustine and Abelard, Grotius and Spinosa, Hume and Bentham, Kant and John Stuart Mill, Herbert Spencer and Henry Sidgwick. This and the companion volume, "Classic Philosophers" of last year, constitute a working library in themselves for the busy minister who wants much good reading in available form for small money.

Professor Foster's *"Function of Religion in Man's Struggle for Existence"* (University of Chicago Press, $1.00) is perhaps the most disturbing and, on that account, the best advertised book of the year. This and President Eliot's striking address on "The Religion of the Future" have thoroughly aroused the theological temper and the present attitude of thinking men, orthodox as well as heterodox.

"Atonement," by Ernest DeWitt Burton, John Merlin Powis Smith, and Gerald Birney Smith (University of Chicago Press, $1.00), is another text book work coming from Chicago University. "The Old Testament Idea of Atonement" is discussed by Professor John Merlin Powis Smith, and "The Idea of Atonement in the Non-Canonical Jewish Literature" is by Professor Ernest DeWitt Burton. "The Idea of the Atonement in the New Testament" is by Professor Gerald Birney Smith. The first two professors named give us a "Summary of the Bible Teachings Concerning the Atonement," and Professor Gerald Birney Smith gives in conclusion "The Significance of the Bible Teaching Concerning the Atonement." Each of these three writers represents the expert in biblical criticism, and their conclusions, while academically stated, call for a rewriting of the creeds and a rearrangement of values.

"Religion and the Modern Mind and Other Essays in Modernism" is by Frank Carlton Doan (Sherman French & Company, Boston, $1.10) who is a professor in the Meadville Theological School, and, as we see by the dedication, the son of a Hicksite Quaker. This book, although coming from what is supposed to be the rarefied atmosphere of Unitarianism, is the warmest book in our list. If an impassionate God-consciousness is a mark of orthodoxy, then this book is indeed evangelical. Whether others can follow the author's line of thought, shall we say line of march?—remains to be seen. But that it has led Professor Doan to the Mount of Transfiguration, no one can doubt who has either read or heard his enkindling sentences. "Cosmic humanism" is a phrase that may carry slight connotation to most readers, but it is one of the many phrases that represent the gropings of the free mind to such a grasp of the eternal verities as will make for humanism as well as righteousness, zeal as well as justice, warmth as well as light.

A much more elaborate book is that of Pofessor E. Elsworth Shuemaker of the Episcopal Theological Elsworth Shumaker of Cambridge, Mass., (Putnam's Sons, $2.00) entitled *"God and Man,"* which is a philosophy of the higher life, but, like Professor Doan's it seems to point to the renaissance of religious trust and fervor. These books prove that science and criticism, when they have full sway, do but brighten the "helmet of faith," and sharpen the "sword of the spirit." The free, rationally trained mind of the twentieth century, like the saints and sages of the ages, takes refuge in God and rests, soon or late, in the thought of the infinite.

"The Psychology of Prayer," by Anna Louise Strong (University of Chicago Press, $.83) is a book whose title is both argument and conclusion. The efficacy of prayer, and of course the justification of the same, are questions not of theology or philosophy but of psychology,—they are matters of experiences. Professor Tufts wrote the preface, and he quotes Professor James as noting that many give reasons why they should or should not pray, but few have undertaken to set forth the reasons why we do pray. This book leads out on right and high lines concerning this experience of the soul. The results are obvious and helpful.

"Is Immortality Desirable?" by G. Lowe Dickinson (Houghton & Mifflin, $.75), is the tenth in the series of annual lectures delivered at the Ingersoll Foundation in Harvard College. The whole series makes a unique library on this absorbing topic.

The American Unitarian Association has kept its Publication Department busy this year in giving us such admirable and inspiring ideals of the noble life as David Starr Jordan's *"Religion of a Sensible Man"* and *"Jasper Douthit's Story."*

"The Transfiguration of Life" is a new volume of sermons written by a hand long since stilled by death. James Freeman Clarke ceased to walk the streets of Boston several years ago, but his presence is still felt in thousands of lives and in hundreds of institutions. We know of no better sermon models for the young minister to study than those of James Freeman Clarke,—sermons in which careful prepara-

tion combines with the promptings of the day and hour. Lastly, and the most valuable output of the A. U. A. House this year, is the complete Centennial Edition of the works of Theodore Parker, of which two or more have been published this year, and more are to be expected. It is hoped that the complete edition will be ready to celebrate the centennial of Parker's birth, which occurs next year.

BOOKS SOCIOLOGICAL

It is an interesting hint of the direction in which minds are thinking, a suggestion of the mental activity of the time, to discover that the unsought book gravitation, the unstudied accumulations of the year, have landed fifteen volumes of this kind on the Editorial Table. Of course the collection is neither exhaustive nor classic, but it may be considered representative. A brief mention of the tites is stimulating and reassuring.

"The Approach to the Social Question," by Francis Greenwood Peabody (MacMillan Company, $1.25). This introduction to the study of social ethics is the last of a series of books which this Professor of Christian Morals in Harvard University has given to us through the Macmillan Press, and this, like his "Jesus Christ and the Christian Character," "Jesus Christ and the Social Question," and "The Religion of an Educated Man," is the finished product of a balanced and highly cultivated man, whose point of view is devoutly sympathetic and deliberately academic. He discusses the social question in relation to philosophy, sociology, economics, ethics and religion. "Sociology" (the invention of which he is disposed to credit to Comte) he is inclined to give the honor seat as the final science, the capsheaf and crown of all sciences, and "the last word" of social sciences, as a natural science is the confession of the unity of the word; here is the rational ground of courage and social action. "Any stroke of service dealt at any point may have its effects in forms of social action which appear completely detached, or remote." Thus by steady and sure steps, the social question is lifted into the religious field, and the closing word of this timely and beautiful volume is this:

"We began with works; we end with faith. We began with our own plans of social redemption; we end by casting them all into the great movement of the Divine Will. 'He maketh the devices of the people,' it is written, 'of none effect,' but 'The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.'"

It is a long way in style, finish, and literary qualities from the balanced, tempered sentences of Professor Peabody to the fierce, sometimes untempered, if not ill-tempered vehemence of *"The New Ethics,"* by J. Howard Moore (Samuel A. Block, Chicago, $1.00). This is a new edition of an older work. It is given to the fuller discussion of the principles set forth in "Universal Kinship" by the same author. Professor Moore is a vegetarian of the fierce type. He is a defender of our poor relations in furs and feathers. With all of Professor Moore's contention we have the utmost sympathy, but like all vehement reformers, who find this world a dreary place, he is in danger of marring the perspective. There is a difference between the law of cruelty and the law of sacrifice; the one should ever be condemned, the other can never be avoided. To eschew meats does not inevitably make for kindness to animals. Life, precious life is sacrificed by the man who lives on rice, corn meal and dates, eggs and milk, as surely as by the man who eats fish, beefsteak, and bacon. The pig, whose brief, unintelligent life is guarded in every way, knows far less suffering than the black men and women cultivating the rice in the malarial fields of the south, the sweating horse who cultivates the corn, or the weary-fingered women and children who pick the peas. Sacrifice, painful sacrifice, is the law of life, the condition of progress, and it is the problem of the humane to eliminate the cruelty as far as possible and to justify the sacrifice. The sum total of happiness, the joy of life, taking in the whole range, from the calf to the mother of men, is probably lower in the fruit-eating India than it is in the meat-eating Europe and America. The question of diet is a serious one and the humanitarian quest is a high one, but on that account they are complex. Dogmatism, here as elsewhere, may easily over-reach its message.

"The Spirit of Youth and the City," by Jane Addams (Macmillan, $1.00). Nothing new in this book and still it is fresh and unique from cover to cover. The theorists have faced these questions and have come to the same conclusion, essentially, over and over again. The only difference is that Miss Addams had straw with which to make her brick; her theories are illuminated with "facts" accessible only to one who has lived in close contact with the "real thing" as she has. She has explored the country she describes, consequently it is a direct contribution to sociology, great and important, interesting as it is distressing, inspiring as it is alarming.

"A Commentary," by John Galsworthy (Putnam's Sons, $1.50) and *"The Road Mender"* by Michael Fairless (Dutton & Company, $1.25), are books very different in temper from that of Professor Moore, but traveling the literary road with parable, simile, and story, illumined with humor and quaintness, they reveal the unkindnesses of the modern world, and appeal fearlessly to the better nature. The sketches are slight, but attractive and convincing—sometimes soothing, but more often accusing. They form good fireside reading, and to one minister at least, have served as fitting vesper readings for Sunday evenings.

"The Road to Power," by Carl Kaulsky, translated by A. S. Simmons (Samuel A. Block, Chicago), and *"The Substance of Socialism,"* by John Spargo (B. W. Huebsch, $1.00), are recent contributions to the propaganda literature of socialism. John Spargo is one of the most voluminous as well as the most spiritual of the many teachers in this direction. He often rises to prophetic ideals.

"Human Equipment," by Edward Howard Griggs (B. W. Huebsch, $0.55). This is the last of the slender little books in The Art of Life series by the popular lecturer, Edward Howard Griggs. It "deals with the problems of the right use of things."

"Sketches," by Maylon Jones (The Stafford Publishing Company, Marion, Illinois). This is the humblest on our list. The workmanship is such as bespeaks a rural printing office. The "Sketches" are so slight, and withal, so clearly the work of an amateur in literature that we fear the author must have a fellow-feeling with Henry Thoreau, when he said, "I have now a thousand volumes in my library—eight hundred of which I wrote myself; they are a substantial contribution, as I fully realize, for I have just carried them up to the attic." Mr. Maylon Jones has been looking at the world and studying the history of man from the standpoint of an Illinois schoolmaster with a tender heart, sensitive conscience and an inquiring mind. He has faced the specters in the

thought-world; he has been a gentle preacher of liberal religion, and these forty little preachments, ranging from the death of Andrew Williams to the Irish Family, from the Ground-bird to the Religion of Moses, bespeak a heart attuned to high things,—a soul sensitive to the Divine. The justification of such a book lies, at least, in the joy of the making, the purity of the purpose. It is pathetic to think of the disappointment and perhaps the commercial embarrassment that follows. The unsold books, perhaps it may be the bigger half of the edition, might well be distributed in the half thousand or more homes in Illinois. It would be easy and soothing reading to the tired mechanic and the diligent farmer's wife.

"The Garden Yard," by Bolton Hall (David McKay, Philadelphia). This is one more of Mr. Hall's seductive books on intensive farming; how seductive, those who have read "Three Acres and Liberty" can realize. N. O. Nelson, the coöperative "Dreamer," has written an introduction. Experts have revised this book of practical detail as to how to do it,—everything, from carrots to civics, salsify to onions. This mass of practical detailed advice is the best corrective to any sentimental enthusiasm that is in danger of mistaking the message of the real dreamer of high things.

"Why American Marriages Fail," Anna A. Rogers (Houghton, Mifflin & Co., $1.25), and *"The Women of a State University,"* by Helen Olin (Putnam's Sons, $1.50), are contributions to the ever insistent and, on that account high, woman question. Mrs. Rogers discusses not only the question, why American marriages fail, but the failure of American mothers, the faults of American men, and the fallacies of our education. Mrs. Olin has discussed from the inside, with an amplitude of knowledge, the experience of her alma mater, the University of Wisconsin, in co-education, and arrives at a complete vindication of the method.

"Men, the Workers," by Henry Demarest Lloyd (Doubleday, Page & Co., $1.25). We reserve for the last of our sociological group the grateful recognition of this one more book from the hand of the lamented champion of those who are down or under in the fierce struggle of these days. Here is a group of twelve lectures, addresses, given to widely varying audiences, consisting of trades unions, clubs, churches, professional men, etc., etc., through a period of fourteen years of busy life; all of them dealing with the hot questions of the labor movement, strikes, injunctions, etc., etc., but all of them characterized by the cool wisdom, the refinement of a true gentleman, the intensity of a real prophet, all of which Henry Lloyd was. This is one more volume to be added to the precious shelf that contains the result of his high work.

Novels and Stories

Fiction is for more rapid readers than those who gather around the central Unity Table, but here are fifteen books stranded, the first and noblest of which we have read and have already commented upon,—William Allen White's *"A Certain Rich Man"* (Macmillan's). Here are five solid novels from the fertile and hospitable press of Putnam's, and the fact that they have run the gauntlet of the Putnam readers and that they have received the imprint of that house is evidence that the house knows their man and their public. Such books are not printed at a loss, but those who have time must read and those who have ability must pronounce on the merit of *"Uncle Gregory,"* George Sandeman ($1.50), *"A Resemblance and Other Stories,"* by Clara Bennett ($1.50), *"San Celestino,"* John Aysouth ($1.50), *"The Rosary,"* by Clarence Barclay ($1.35),*"Great Possessions,"* by Mrs. Wilfred Ward ($1.50).

"The Moccasin Ranch" (Harper Brothers, 1.00) Hamlin Garland's last story, is a story of Dakota which had better not have been written, in the estimation of this reviewer. Mr. Garland's memories of pioneer times and frontier experiences are too gruesome. All the hardships, exposures and loneliness he describes were there, but there were also the joy and cordiality that made this life not only buoyant but profitable, not only strong but loving and happy, and these are too much omitted. The "light that never was on sea or land" shone in the eyes and warmed the hearts of the pioneers, all the way from Wisconsin to Dakota, and those pioneers took their consciences with them. Religion and honor, conjugal loyalty and fireside fidelity were as easy and imperative, to say the least, there as in Chicago. The story has a bad ending; it is a realism not thoroughly real.

"The Land of Long Ago," by Eliza Calvert Hall (Little, Brown & Co., $1.50), is a story receiving the highest commendation, and it will receive the fitting word from the novel-readers on our staff. It is one more of the many books which have invested Kentucky with a romantic atmosphere almost medieval. "Aunt Jane" is a personal acquaintance of many thousand grateful readers. *"Boys and Girls of '77,"* by Mary P. Wells Smith (Little, Brown & Co., $1.25), is the fourth of the Old Deerfield stories and the eighteenth or more in that charming list of children's books written by our friend, Mrs. Smith, who seems to survive most of the long line of those who have perpetually contributed to the joy of children by the writing of children's books. How she has given the children "jolly good times" on the farm, at school, at Hackmatack, and all the way up and down the road in boy and girl land! How she has made them acquainted with young Puritans and made them all wish they had lived in Old Deerfield! In the name of the children, we send Christmas greetings to Mrs. Smith.

"Making the Best of Our Children," First and Second Series, by Mary Wood-Allen, M. D. (A. C. McClurg & Co., $1.00). Mrs. Wood-Allen is in the line of Maria Edgeworth and Harriet Martineau; she is one who would teach morals and religion, health and manners, by stories. Her standpoint is that of a modern enamored of science; she is admirably qualified by training, temper, and purpose to be the Mother Confessor and spiritual guide of the new mother. In the First Series she starts with the baby at six months and tells how to discipline, please and educate him, until he is eight years old. The Second Series adds eight years more to this curriculum of the home college. We dare not assume the responsibility of a word of commendation, still less would we venture to offer a word of condemnation. The mother who tries out these stories is the only one entitled to an opinion.

"The Red Book of Heroes," by Mrs. Lang (Longmans, Green & Co., $2.00), is the last in the long fairy book series edited by Andrew Lang. Here is a solid book, beautifully printed and vividly illustrated, of stories more strange than fiction; twelve stories from actual life, among which we come upon the story of Hannibal, Gordon and Palissey, the potter. Surely, no child ever gets too old to enjoy and profit by this book.

"The Welsh Fairy Book," by W. Jenkyn Thomas,

with one hundred illustrations (Fred B. Stokes), is the real thing; fairies indeed from the much neglected home of the fairies of Welsh-land; charming stories for any one, but more charming to one who knows how to pronounce the Welsh spelling and to discover the poetry material in the etymology of the words.

"Through Welsh Doorways," by Jeannette Marks (Houghton, Mifflin & Co., $1.10), is the most charming revealment of rustic Wales. The writer, a Welsh-woman, wonders how she came by such an un-Welsh name and such familiarity with Welsh scenes and character. She has done for rural Wales what Barrie has done for rustic Scotland in his "Window in Thrums," and has also achieved for the religious heart of the Welsh peasant what Ian McLaren did for Scotland in his descriptions of life in "Drumtochty."

Last in our list of stories we put, for want of a better place, John Muir's *"Story of Stickeen"* (Houghton, Mifflin & Co. $0.63). Stickeen was only a dog, but such a dog! and such a delightful dog story!

Books of Poetry

Of the twenty or more titles that represent the odds and ends of the year's crop of poetry, there is enough to justify two conclusions, viz.,

1. That there are those left who still take the poet seriously and are diligently trying to awaken in the young a just appreciation of the same, as is proved by the number of text and interpretative books of poetry and the reprints which make more available the masterpieces of the past.

2. The other conclusion is that the creators are not all dead; there is still a goodly number who are wrestling with rhymes, seeking expression in verse. Whatever the results may be in the way of direct achievement, there is hope for literature and for life as long as there are those who seek the poet's power and know the poet's travail, his pain and his pleasure. In the quest for rhyme and rhythm vision will break through and surprise the waiting age in due time.

Among the helps to the study of poetry, Professor Bronson of the English Literature department of Brown University has given, through the University of Chicago Press, his second volume of *"English Poems"* ($1.66). The first, which appeared two years ago, concerned itself with the poets of the nineteenth century; it was the last of the projected series. This year's volume concerns itself with the Elizabethan age and the Puritan period, 1550-1660, and is the second in the series. The first volume, on *"Old English Poems and Translations"* and *"Middle-English Poems and Some Specimens of the Pre-Elizabethan Drama and Old Ballads,"* and the third volume, which is to cover the period of the restoration and the eighteenth century, are yet to appear. These volumes, primarily designed for college workers, we suspect, are admirably furnished with notes and indices and form most desirable volumes for the library shelf of one who realizes the important historical value of poetry. The chronology of poetry is necessary to the interpretation of poetry. *"The Ring and the Book, by Robert Browning, an Interpretation,"* by Francis Bickford Hornbrooke, D. D. (Little, Brown & Co.), will prove a valuable contribution to Browning literature. Doctor Hornbrooke was an Unitarian minister, for many years pastor of the Channing church at Newton, Mass. He exemplified the pulpit values of poetry. The fourth president of the Browning Society in Boston, his interpretations took a wide range, interrupted only by an untimely death. Several of his papers have been pubished in the Boston Browning Society volume and elsewhere, and this volume contains a careful, sympathetic and incisive analysis of "The Ring and the Book," section by section, and is sure of a permanent place on the shelf of the Browning lover. It has taken its place at the head of the list of interpretations of the great masterpieces, not only of Robert Browning but, after Shakespeare, of English literature.

Of the reprints referred to, Horatio Sheafe Krans's collection of *"English Love Poems, Old and New"* (G. P. Putnam's Sons, $1.25), is a volume as dainty in execution as it is quaint and charming in substance. *"Divine and Moral Songs for Children,"* by the Rev. Isaac Watts, D. D., with colored illustrations by Mrs. Arthur Gaskin (L. C. Page & Co.), is indeed a quaint anomaly,—Isaac Watts in Mother Hubbard garb. Both publisher and illustrator must have had a sense of humor in putting these poems in childish dress. But what flies the nursery will find a place in the library of the student of religious progress. Doctor Watts has entered into the blessedness that belongs to the hymn writer in many ways. His words have comforted the afflicted and strengthened the dying in many lands and in many generations; but imagine the very quaint mother reading to the very quaint baby the hymn that precedes the picture, on "Heaven and Hell"! Our readers will be glad to have the "authorized version":

"There is beyond the sky
A heav'n of joy and love;
And holy children, when they die,
Go to that world above.

"There is a dreadful Hell,
And everlasting pains:
There sinners must with devils dwell
In darkness, fire and chains.

"Can such a wretch as I
Escape this cursed end?
And may I hope, whene'er I die,
I shall to Heaven ascend?

"Then will I read and pray,
While I have life and breath;
Lest I should be cut off today,
And sent to eternal death."

The Forbes Company, a young publishing house of Chicago, has ventured on a holiday edition of that strange child of genius, Ben King, under the ominously prosaic title of *"Jane Jones and Some Other Poems"* ($2.00). It is interesting to know the boy's reflection over what—

"Jane Jones keeps talkin' to me all the time."

But Ben King will be best known by his "Pessimist," which has already become a classic in humorous poetry:

"Nothing to do but work,
Nothing to eat but food,
Nothing to wear but clothes
To keep one from going nude.
* * * *
"Nothing to strike but a gait;
Everything moves that goes.
Nothing at all but common sense
Can ever withstand these woes."

Of the new material at hand, perhaps the volume of *"Galsworthy's Plays"* ($1.25), from Putnam's Sons, is the most tempting. "The Silver Box" and "Strife" indicate the intense social sympathies of this rising author. "Joy," the second play, seems to be a disappointment. Sarah J. Day's two volumes from the Putnam press are tempting; one is entitled *"May Flowers to Mistletoe,"* and the other, *"Fresh Fields*

and Legends Old and New." Both volumes are redolent of the out-of-doors. The flower messages in the one volume rhyme with the bird songs in the second volume. Here is an extract from "A Song for Christmas Eve":

"From love I came, and love I claim
Alone of all man's treasure,
His heart to be my hostelrie
And there this night to shelter Me,
Shall solely be my pleasure."

"Then, Heart, prepare thy chamber bare,
With holy thoughts and tender;
Though small thy store, delay no more,
Let Love run forth from out thy door
And bid its Prince to enter!"

"A Parable of the Rose and Other Poems" and *"Abraham Lincoln"* ($1.25 each), are the titles of two companion volumes from the Putnam press. The latter is the centennial and fourth edition of the poem which received the *New York Herald* prize of a thousand dollars for the best poem on American history in 1895, and is a real and welcome contribution to the Lincoln literature. Lincoln's life is already falling into epic measures. *"The Breath of the World,"* by Starr Hoyt Nichols, from the Putnam press, is a formidable book of poetry of 275 pages, chiefly in sonnet form; the collection that gives the title is largely given to the great men of history. Other sections are given to "The Republic," "Evolution," "Demos," "Crafts," "Property," "Vices," "Philosophy," and so on. The mental standpoint of the author may be indicated by the closing lines of the sonnet to Paine:

"Tom Paine was such, whose bright-eyed genius clear
Hailed by the greatest of his mighty age
Shone like a star o'er either hemisphere
Till lies befouled its glorious embassage;
Then men forgot his work in freedom's cause
When it lay fainting 'neath the lion's claws."

"The Trial of Christ," by John Brayshaw Kaye (Sherman, French & Co., $1.00), is one more attempt to illumine the fragmentary and sometimes conflicting gospel narrative by help of the poet's fancy. That the author has taken his task seriously is indicated by the introductory preface of thirty pages. Frederic Rowland Marlin's *"A Book of Quatrains"* from the same press ($1.00), contains many translations as well as original ventures in this light and, on that account, difficult, form of poetic composition. A thought in four lines implies a polished gem. The translations are from master sources. The originals indicate a more or less successful attempt for a place along side of these masters. *"Confessions and Other Verses,"* by Mary Austin Low, is another book from the house of Sherman, French & Co., so hospitable to young poets. *"The Prison Ship"* ($1.00), by Thomas Walsh, is still another from the same house. *"Love, Faith and Endeavor"* ($1.00), by Harvey Carson Grumbine, comes from the same source; five slender little poetry books in all, asking for a hearing, seeking a place on library shelves; delicate crafts for such stormy sailing. Many will go down and be forgotten; some will make the shore and be garnered in the store house of literature. All of these books are at least essentially modern; they sing of nature and nature's laws; of the divine in man and the human in God. Mr. Grumbine's closing number may serve for the creed of all:

"Not in warring creeds,
Not in the clash of deeds,
Not in the din of fight,
Empanoplied with might,
Comes Faith.

"Not in the stress of doubt
Nor dialectic rout;
Not in the hot acclaim
Of Jahveh's potent name
Comes Hope.

"Not on the pride of sense
Nor justice's recompense;
Not in smiling ease
Nor eager art to please
Comes Love.

"But silently, like rain
Upon the thirsting plain,
Come Faith and Hope and Love
The waiting heart to prove."

"The People's Hour," by George Howard Gibson (Englewood Publishing House, Chicago), and "Philemon's Verses" (The Evergreen Press, Montrose, Pa.), are the humblest candidates in the list. Mr. Gibson frankly and proudly confesses that he is a working man who during his "enforced idleness" has had time "to think around and through things"; he knows what the "out-of-works" are up against; there is, to the "professional reviewer" who looks for "pleasing literature," a tone of defiance, and those 132 pages of poetry are belligerent pages; they are an echo of Charles Mackay and William Morris' *"Chants for Socialists."* This book is, first, a good campaign document for the working man; next, it is an introduction to the gospel side of socialism; lastly, it is one more indication that modern thought and modern travel are breaking into poetry. The bud may be wanting in color and fragrance, but wait for the flower.

We find at the bottom of our pile, *"The Laurel Leaf Calendar,"* compiled by the Lincoln Centre bee, Miss Frances Lester, and arranged by the competent hand of the Genius of the Lincoln Centre Shop. Here is a leaf for every week in the coming year, with a text and a poem, and a hint that at the weeks' end, if one *can* part with it, it may be an interesting addition to a letter one is sending to a friend.

"Songs of Sour Dough" and *"Ballads of Cheechako"* by Robert W. Service (William Briggs, Toronto), two slender little books of poetry to be reckoned with. Here is a new find, a Kipling of the far and great Northwest, a Bret Harte of the Yukon; it is something one must adjust his mind to, acquire a taste for, but it is worth while. Taste him.

Essays, Etc.

One of the ripest books of thought and best exponents of classic culture of the year must be the tempting volume that contains Mahaffy's *"Lowell Lectures" for* 1908-9 *on "What Have the Greeks Done for Modern Civilization"* (Putnam's Sons, $2.50). Every one, even though he has done no more than taste of the wealth of Greek literature and art, must know what to expect from this master. It was an event in culture when he came to America and it is encouraging to have him say in the preface that "in America he was told he might expect contempt or at least indifference to Greek studies, where a hurried education, planned for practical life, was said to be taking the place of the old liberal education intended to breed gentlemen." But he found by actual visit that he had been misled; he found "many symptoms that public opinion is by no means satisfied with the thought of an absolute reign of science" or of a specializing education at the fancy of the ignorant youth or the more ignorant parent." "Even employers in factories are beginning to find out that young men who receive a liberal education are more intelligent and

useful as tradesmen or mechanics than those who have mastered only one subject." Let those, then, who can go no further at present, read what this master had to tell an intelligent Boston audience about Greek poetry, prose, art, logic, medicine, law philosophy and theology.

A more cozy and less scholastic *"Introduction to Greek Lands and Letters,"* from the Houghton Mifflin Press ($2.50), comes from the hands of Mr. and Mrs. Francis Greenleaf Allison, Professor of Classic Philology of Brown University, and his wife. They describe what they have seen through eyes that were prepared.

Houghton Mifflin have added one more sightly volume to their M. D. Conway shelf, *"Addresses and Reprints,* 1851-1907" ($3.00). Mr. Conway never could be stupid, and this collection of sketches, literary, biographical and otherwise, and a reproduction of his "Earthly Pilgrimage," will be welcomed by many who have been charmed in many ways by this translated Methodist, this Abolitionist from the south, this preacher who always kept moving, who never would stay put.

Paul Elmer Moore has reached his sixth series of *"Shelburne Essays"* (Putnam's Sons). This concerns itself with religious dualism, reaching from the philosophy of India to Bunyan, from Sokrates to Augustine, from Plato to Pascal.

"The Pilgrim Fathers, Their Church and Colony," with maps, by Winifred Cockshott of Oxford. The story of the Pilgrims never grows old, and this one more book cannot make the story too clear. Evidently the author has drawn from the best sources, and the illustrations and list of authorities make the book available, as well as valuable to the student.

BOOKS OF TRAVEL, ETC.

"The Great Lakes," by James Oliver Kerwood, with 72 illustrations and maps (Putnam's Sons, $3.50.) This is one of the sumptuous books of the year; the illustrations are beautiful and informing, and the material deals with the vessels that plow the lakes, the owners, sailors and cargoes. It is a timely contribution to the present interest in water-ways.

"Fighting the Turks in the Balkans," by Arthur D. Howden Smith (Putnam's Sons, $1.75), awakens interest in what represents the social and industrial antipodes of those who plow the inland seas of America.

"A Roving He Would Go," by Milton Reed (Sherman, French & Co., $1.35), carries the reader from the Southern Cross to the Arctic circle; and the reprint edition of Leslie Stephen's *"The Playground of Europe"* from the Putnam press ($1.50), adds one more volume to their edition of Sir Leslie Stephen's Essays, literary and critical. This record of the youthful wandering in Alpine heights, by the man who subsequently became such a master essayist, has literary as well as geographical and biological interest.

BIOGRAPHY

This has been the great centennial year and of course the Lincoln books have come to the front. In addition to innumerable pamphlets, addresses, programs, all of which have great value to the Lincoln student eight new Lincoln books, issued in 1909, are before us. *"The Valley of Shadows,"* by Francis Grierson (Houghton Mifflin & Co., $2.00), is a strange mingling of romance and history, gathering around a child's recollections of Lincoln from 1858 to 1863. A New York house, Moffat, Yard & Co., has offered a curious and interesting contribution in a reproduction entitled, *"Abraham Lincoln and the London Punch,"* edited by William S. Walsh. It contains a fac simile reproduction of the cartoons, poems, comments, etc., which this funny paper published during 1861-'65. At this distance it is poor art and poorer fun, and is a sorry comment on contemporary journalism, to say nothing of the incapacity of one nation to understand another, even though they are cousin nations. *"Lincoln's Birthday,"* by Robert Haven Schauffler, through the same house, is a valuable compilation of notable things said by notable people, in oration, poem and fiction, concerning the great President. Clara E. Laughlin, in *"The Death of Lincoln"* (Doubleday, Page & Co., $1.50), has made an exhaustive and apparently final study of the gruesome deed, the plot that led to it and the penalty that followed. The body of the book covers 200 pages; the appendices that follow, 136 more. *"The Life of Lincoln for Boys and Girls"* is written by Charles W. Mores (Houghton, Mifflin & Co., $.80). The only regrettable thing about this book is the title. It is not for "boys and girls," but for people of all ages who are in too much of a hurry to read a fuller story or, having read such, will enjoy this brief summary all the more. *"Lincoln and the Sleeping Sentinel"* (Harper Brothers) is the well-known story told with infinite variation, given in its original and probably true form, by L. E. Chitenden, who was Register of the treasury from '61-'65, and whose "Recollections of President Lincoln and His Administration" is one of the standard books. *"Abraham Lincoln, the People's Leader in the Struggle for National Existence,"* by George Haven Putnam (Putnam's Sons, $1.75), is the latest Lincoln book to reach our table. This has grown out of a centennial address delivered in New York City. The standing of the author, the inspiration of the occasion, and the purpose to contribute "to the information of children and grandchildren," makes the book a valuable one. But the most noteworthy Lincoln book of the year is *"The Ancestry of Abraham Lincoln,"* by John Henry Lea and J. R. Hutchinson (Houghton Mifflin & Co., $10.00. It is to be regretted that the sumptuous form in which this careful and it would seem definitive word concerning the ancestry of Abraham Lincoln appear puts it beyond the reach of many readers, but the conclusions herein set forth should be promptly and widely promulgated. This book should put forever to rest the flippant, coarse, and cruel myths that have been permitted to gather around the forbears of the great President. We will still wait anxiously for a similar book, which is promised, concerning the Hanks family.

Next in importance to the birthday of the twin brothers of destiny, Abraham Lincoln and Charles Darwin, stands the birthday of the hero of the reaper, the second centennial of whose birth will be celebrated with more intelligence and popularity than the first. Herbert N. Casson's *"Cyrus Hall McCormick, His Life and Work"* (A. C. McClurg & Co.), and the monograph, *"Cyrus Hall McCormick and the Reaper,"* by Reuben Gold Thwaites, published by the Historical Society of Wisconsin, tell the thrilling story of which the American people are all too ignorant.

"The Correspondence of Thomas Ebenezer Thomas," published by his son, is a valuable package of original documents concerning the early anti-slavery conflict in Ohio, especially in the Presbyterian church. Here we come upon the brave makers of history, among whom stands prominently the Rev. Samuel Crothers, D. D., father of the genial author

of "The Gentle Reader." The father, it would seem, had often to deal in frowns that his gifted son might dispense smiles.

"Susan Warner," by Anna B. Warner, her sister (G. P. Putnam's Sons), is the story of the author of "The Wide, Wide World," whose pen name is Elizabeth Wetherell. This is a biography of the old type; the story of a gifted woman told by a devoted sister, full of the delightful detail and domestic gossip, with no sting or scandal from page to page.

SCHOOL-MASTER BOOKS

"Habit Formation and the Science of Teaching," by Stewart H. Rowe of the Brooklyn Training School (Longmans, Green & Co., $1.50), and *"The Mastery of Destiny,"* by James Allen (Putnam's Sons, $1.00), are books that touch the deeper things in training, an acquaintance with which is more necessary in a teacher and a parent than the markings, diplomas and certificates that are supposed to pass on the fitness of the teacher. *"A Manual of American Literature"* is a tempting book put forth by Theodore Stanton in collaboration with members of the Cornell University faculty. The book was prepared for the Tauchnitz series and contains essays on various phases of American literature by different members of the Cornell faculty. The Putnam house has also issued this year the third volume of Jusserand's *"Literary History of the English People,"* which covers the age of Elizabeth. Mary Grant O'Sheridan's *"Gaelic Folk Tales"* (Henneberry Co., Chicago), prepared for collateral school reading, contains interesting material from Gaelic mythology. George Forbes' *"History of Astronomy,"* and Sir Edward Thorpe's *"Chemistry,"* are sample books in the Putnam's *"History of the Sciences,"* that make one want to go to school again; or, failing that, to read them and find the best substitute. William Tyler Alcott's *"In Starland with a Three-inch Telescope"* (Putnam's Sons, $1.00), and Willis I. Milhan's "How to Identify the Stars" (Macmillan's, $.75), further supplement the equipment for home study just referred to. Alice L. James, again through the taste and energy of the Putnam house, gives a practical guide for beginners in *"Housekeeping for Two.'* Olive Green, through the same house, tells how to make *"One Thousand Salads"* ($1.00). Will she ever be forgiven? Gertrude Weld Arnold, through the McClurg house, gives *"A Mother's List of Books for Children,"* a book of 270 pages, with titles, prices, publishers and comment. Sara R. O'Brien, a teacher in the public schools of Springfield, Massachusetts, has published *"English for Foreigners"* (Houghton Mifflin & Co.); not a primer, but a primary reader. The very title indicates one sociological problem of America. *"Walks with Jesus in His Home Country"* (University of Chicago Press, $1.35), with note book and crayon equipment ($.45), is one more of the many contributions of Georgia Louise Chamberlin and Mary Root Kern to Sunday-school work. The same press offers a Sunday-school service book entitled *"Scripture and Song in Worship,"* arranged by Professors Shepardson and Lester Bartlett Jones. Five local pastors of Ann Arbor, Michigan, at the request of the Board of Education, have published *"A Book of Bible Readings and Hymns"* for school use. And Charles W. Wendte, the Sunday-school hymn-book maker of the Unitarians *par excellence*, has published a collection of songs and services under the title of *"Heart and Voice"* (George H. Ellis, Boston).

In Bookland

One is tempted to say that "The New Word," by Allen Upward, is the most virile and compelling book, in its kind, so far written in the new century. That is a large remark, to be sure; but it is not made in haste, and it is believed that a reading of the book will justify it. Here is a man who cuts through the red tape of mere phraseology and goes to the heart of things. Old systems are made to be of little account, utterly insufficient to explain the world to man or man to himself, and this is done with an adroitness, a various and curious learning, a wit, a pungent terseness and an illuminating cleverness truly remarkable. The author has gifts of poetry, eloquence, insight, and he is a master of dialectic machinery. One despairs of describing this book. Quotation gives the merest hint of its quality. But if any one wishes to have all the cobwebs swept out of his brain, all the rubbish cleared away, let him read this glorious portrayal of Idealism—the one thing that makes life a thing worthy of the name.

"Most people either say that they agree with Bernard Shaw or that they do not understand him. I am the only person who understands him, and I do not agree with him." So reads the introduction to a new book, at once a sketch and critique, of Bernard Shaw, by Gilbert Chesterton. (John Lane Co.) It is a case of one wit writing a study of another wit, and the second wit has recently reviewed his own biography in the London *Times*,—surely there is fun enough for all. Both men are in dead earnest, and that adds to the joke. As a result of this singular performance, these two literary clowns are seen to be really big and wise men teaching wholesome truths in glittering paradoxes, which are also attractive lucidities. Chesterton portrays Shaw as a saint born too late, a Puritan, an intellectual ascetic, who should give his pet ideas a vacation. Whereupon Shaw replies that Chesterton is groggy with too much beer guzzling and needs a saintly and sane Irishman to look after him. So it goes, but the book is much more than an exhibition of intellectual acrobatics and literary pyrotechnics. One can hardly understand either man without this sparkling, flashing book.

One is glad to read such an impartial and exhaustive book as the "Life and Times of John Hus," by Count Lutzow, which not only shows us that heroic man in habit as he lived but sets him in the frame of his age. (E. P. Dutton Co.) The time was ripe for a restudy of Hus; new material had come to light; and all who have read his "History of Bohemian Literature" will agree that Lutzow was the man to paint this canvas. By ties of blood, not less than by gifts of scholarship, he was prepared to write what—if I mistake not—will be the final account of a great nation hero. Jerome of Prague does not come off well in this biography, but Hus rises up as a morning star of the Reformation, a forerunner of Luther, an advocate of justice to man and of purity and freedom in the worship of God, and one of the sublime, sacrificial souls of the race. Men honor themselves when they honor John Hus—the great scholar, patriot and reformer—not only for his loyalty to his own people and language, and for his noble and enduring fame, but for the high quality of his character; for there was that within the soul of John Hus—a simple and pure

faith, a fellowship with the Unseen, and a death-defying moral valor—more precious than all the lore of all the sages, more appealing than all the poetry of all the tongues that have been spoken since Babel, and more beautiful than "all the marble Mercuries that await the chisel of the sculptor in all the marble hills."

It is a surprise to me that our readers are not better acquainted with Theodore Watts-Dunton. It is my belief that he is by far the deepest and surest critic, as he is one of the noblest creative writers, who has used our tongue. More than any one else he has taught me to find the heart of a book—that is, by finding the soul of the man who wrote it. And what is more, he has a large, calm, sane, spiritual view of life, and he helps one to faith, hope and pity. If my words seem overdrawn, the proof of them is to be found in his poetry—particularly in "The Coming of Love" (John Lane Co.)—a book differing from others not only in degree, but in kind—his criticism and his fiction.

No one may ever hope to surpass his essay on "The Poetic Interpretation of Nature." Its insight is startling and its weight of condensed wisdom is extraordinary. So also his essay on "Thoreau,"—by far the best thing ever written on Thoreau—in which he tells us that our genial literary wild-man, as David Swing called him, not only saw through the fallacy expressed in the phrase, "the dumb animals,"—as did St. Francis, Cowper, Burns and others—but that he understood and loved the wind—the final test of the nature-lover. For the winds are the breathings of the Great Mother. Under the olden spell of dumbness, Nature can yet speak to us through her winds. It is they that express her every mood, and, if her mood is rough at times, her heart is kind. This is why the true Child of the Open Air—never mind how much he may suffer from the wind—loves it. It is delightful to read Thoreau when he writes about the wind, and that which the wind so loves—the Snow.

By all means read his story entitled "Aylwin." (Dodd, Mead Co.) It is the greatest of all stories of gypsy life—indeed, the only one, so Gypsy Smith says, that is true—and considered simply as a story it is a work of such art that it would surely have a place in a list of the ten greatest stories in our language. Its style alone would keep it alive, and Meredith has said that Sinfi Lovell and Rhona Boswell are among the noblest figures in fiction. Almost as much may be said of Winnie. D'Arcy in this story is Rossetti, and nowhere else can you find the truth about that poet upon whom the very skies have rained down lies. It is a story of love so pure and lovely that it spiritualizes flesh, so that one of the most enthralling love stories has in it no speck of dust. But it is more than a story; it is a philosophy of life—the history of the winning of a victorious faith against many odds. Here is an answer to the dark question which a man faces who buries the woman he loves—the question as to the reality of God, the goodness of nature, and the validity of our highest ideals—and it is answered by showing that the heart through suffering is enabled to see where the intellect is blind. If you have not read "Aylwin," you will thank me to your last day for asking you to do so.

Or, if you would know something of the writer himself—an intimate friend of Tennyson, Morris, Meredith, Lowell, Henley, Bret Harte, Rossetti, Whistler, Jowett, and for thirty years the house-mate of Swinburne—a man who hates publicity and has played "hide and seek" with fame, get a book entitled "Theodore Watts-Dunton, Poet, Novelist, Critic," by James Douglas, than whom there is no better writer of personal criticism now at work. There you will find the story of his life, his character as a man, his achievements as a scholar, with glimpses of his home at "The Pines,"—itself a Palace of Art—where he lives today, a friend of art who knows the high art of friendship.

All of us expected a rich volume of "Recollections" from Washington Gladden (Houghton, Mifflin Co.), though he prefers to call it the story of "an average American," valuable not for any exploits of the narrator, but for his report of the tendencies of his day. It is all this and more—a story told with simplicity, dignity and modesty, recalling scenes of a vanished time, and tracing the foot-steps of ideas and influences as well as the rapid march of our age. One can hardly realize that so many things have come to pass within the lifetime of a man who is still vigorous and full of power. When the author was born Chicago was a village of half a thousand folk, and as a boy he journeyed from Pennsylvania to a quiet town in the old Bay State—so quiet that it was called Bedlam—and saw only one railroad track on the way. In the forties his pastor, in a morning prayer, asked God to remember his "brethren in bonds," meaning the slaves, and for so doing lost his pulpit. He permits many figures to pass across his pages—Emerson, Beecher, Lincoln, Grant, Greeley, Roosevelt—and I may be permitted to make note of the interesting chapter on "The Swing Trial."

It is a record from the inside of a noble and fruitful life, and is peculiarly valuable not only in its account of the intellectual agitations which have beset the pulpit during the last half century, but in its history of the social ministry in which Dr. Gladden has had so large and influential a part. It is not possible to give an adequate survey of this life-history in so brief a space, but I must quote this passage in which, out of a long experience, the author sums up his faith:

"Religion is friendship—friendship first with the great Companion, of whom Jesus told us, who is always nearer to us than we are to ourselves, and whose inspiration and help is the greatest fact of human experience. To be in harmony with his purposes, to be open to his suggestions, to be in conscious fellowship with him,—this is religion on its Godward side. Then, turning manward, friendship sums it all up. To be friends with everybody; to fill every human relation with the spirit of friendship; is there any more than this that the wisest and best of men can hope to do? If the church could accept this truth—Religion is friendship—and build its own life upon it, and make it central and organic in all its teaching, should we not see a great revival of religion?"

An example of how far religious thought has journeyed in recent years may be seen in a new book by my honored and dear friend, George A. Gordon, entitled "Religion and Miracle." (Houghton, Mifflin Co.). A new book by this noble thinker is at once a religious and a literary event, for no one among us, perhaps, has a more genuine gift of eloquence, or a more extended and varied consciousness of the great historic minds and movements of our race. His "New

Epoch for Faith" was a memorable book in its intellectual grasp, its spiritual insight, and its literary charm. He now turns his attention to a question which has long been settled for many of us, but which may yet shake the church to its corner stone. He sees that more and more the view prevails among educated people that miracles are no part of genuine history, but were the constant and spurious accompaniment, in ancient times, of every religious movement. If, therefore, Christian faith is to commend itself to the intellect of this age, penetrated by the scientific spirit, it must rest upon a deeper foundation. Also, he sees that to let go of miracles is no loss of faith—just as the farmer may abandon the idea that the fair weather under whose skies he got his hay was due to the horseshoe over the barn door, but that does not affect the hay. Some of us have long held this truth to be self-evident, though it is good to have it set to the best thought and method of the age. One item of this indictment runs as follows:

"For this end professional revivalism with its organizations, its staff of reporters who make the figures suit the hopes of good men, the system of advertisements, and the exclusion or suppression of all sound critical comment, the appeals to emotion and the use of means which have no visible connection with grace, and cannot by any possibility lead to glory, is utterly inadequate. The world waits for the vision, the passion, the simplicity, and the stern truthfulness of the Hebrew prophet; it awaits the imperial breadth and moral energy of the Christian apostle to the nations; it awaits the teacher who, like Christ, shall carry his doctrine in a great mind and a great character."

As for fiction, in my opinion the most notable story on the other side of the sea is "The Old Wife's Tale," by Arnold Bennett (Hodder & Stoughton), just as the story of the year so far on this side is, undoubtedly, "A Certain Rich Man," by William White, (MacMillan Co.)—a big, warm, tender, whimsical, human book, and like all things human not free from fault—portraying, against the background of the radiant idealism of the sixties, the evolution of our industrial and social life and its influence upon character. Then there is the "Open Country," by Maurice Hewlett (Scribner's), exquisite in its artistry, giving a further detailed account of the delightful vagabond anarchist whom we met in "The Half-way House," but marred, as it seems to me, by its reactionary view of woman. If such ideas are food for the gander, they need not be poison for "the goose girl."

Nor should we forget "The Poems of William Winter," (Moffat, Yard Co.), which are at times wintry indeed, and would be more so but for the authentic fire, the vision and the dream, that glows in them. His elegies in memory of his friends are tender, especially those to Booth and Mansfield, but the pathos of "The Rubicon" is almost piercing, while the frost of cold death is surely in these lines—

"Snow and stars, the same as ever
In the days when I was young—
But their silver song, ah never,
Never now is sung!

Cold the stars are, cold the earth is,
Everything is grim and cold!
Strange and drear the sound of mirth is—
Life and I are old!

Cedar Rapids, Iowa.

JOSEPH NEWTON.

Reviews

"The Ethics of Progress." By Charles F. Dole. New York: Thomas Y. Crowell & Co. 1909. pp. IV., 398.

There are works on Ethics which bewilder the reader with dialectic and leave the impression that the moral consciousness is a crude and confused affair. Mr. Dole's discussion on the other hand serves to deepen and fortify the moral consciousness of the reader and leave him in a glow of faith and illuminated insight. That is a merit. Moreover, Mr. Dole does not, like some philosophers of the schools, write in an artificial technical jargon which the man of general culture cannot understand. He uses the universally intelligible language of a man who is not manipulating concepts but describing life and interpreting life. It is a limpid, clear, familiar, sincere speech, the speech of a good, clear, earnest man. That is a second merit. On first examination the book may seem a little prolix and monotonous; not indeed monotonous in interest, but by recurring in every chapter to the one central thought. But we may remember that there are two methods of consideration and presentation. One is the method of discursive argument which begins with a principle and develops progressively a series of truths implicated in the principle. This gives a sense of methodical progression in thought and of firm systematic construction. The other is the contemplative method. It is like the circling movement of a bird that hovers in widening or narrowing spheres of movement over its object, a circling contemplation which sees a truth in ever clearer and fuller realization. Mr. Dole's method is the latter and it is an effective means of deeply inculcating the thought and making it a permanent possession of the mind. This is the third merit.

The Ethics of Progress is not named Christian Ethics but Christian it is. It is a thoroughly modern and evolutionary presentation of the most valuable element in the New England Theology, an element shared by both Edwards and Channing. Jonathan Edwards had a process for evoking the disposition which he identified as the state of redemption and the state of moral virtue. The process was repellant, the result winsome. The redeemed heart was described as one capable of disinterested benevolence, of an unselfish delight in the glory of divine goodness, of unselfish benevolence to all the creatures of God. In his youth Dr. Channing had an hour of revelation when the beauty of such disinterested benevolence seized his soul with rapture. In contrast to Edwards, Dr. Channing won the exalted faith that man by his very nature was capable of such goodness of will and therefore in his own intrinsic normal nature was analogous to God in character. It is practically the same view of the ethical state and of man's normal response to it that Mr. Dole expounds, though from later points of view, in latter-day expression, and with less appearance of theology. The one all-pervading thought of his discussion is that the normal man obeys an urgency which makes him prefer the general good to immediate personal good, and that this urgency of conscience is the action in man of the universal power on which all life depends. "Good will" is the simple and happy name for the moral disposition and the meaning of these words is amplified and illustrated until their rich significance and obligating power permeate and free the reader's mind. It is important to insist upon

this feature of the book for it places Mr. Dole's work in the literature of inspiration and power. It is a book which can reveal to men the law of their being and reveal to them that faith in good will is the foundation of faith in God.

Mr. Dole's study of the moral consciousness is a consideration of human life and therefore is rich in concrete applications. The last part of the volume is devoted to the practical problems of intemperance, war, gambling, political rights, social reform. The discussion of these matters is marked by fearlessness and sincerity, yet by an urbane and gentle reasonableness which does not always characterize reformers. Deriving democracy as the inevitable result of his moral principle, Mr. Dole has a pregnant remark that "society cannot remain democratic in its political forms and aristocratic in its industrial development." As to the remedy of present evils, Mr. Dole is not a dogmatist but an opportunist: "If thorough-going State Socialism were the ideal condition for mankind, we are not good enough yet to make it work."

Young men should read this book, for it is full of youth, full of hope, full of challenging idealism. For the same reason it will have a reviving effect on those who are a little worn and weary.

"The Bearings of the Darwinian Theory of Evolution on Moral and Religious Progress." By F. E. Weiss, Professor of Botany in the University of Manchester. London: Philip Green. 1909. pp. 63. One shilling net.

The Essex Hall lecture at the annual meeting of the British and Foreign Unitarian Association in 1909 dealt appropriately with the memory of a great Unitarian on the hundredth anniversary of his birth. With lucidity and brevity, Dr. Weiss outlines the growth of Darwin's view of biological evolution and reports its stimulating effect on many sciences. The lecturer's main purpose was to show what light the theory throws on the development of moral qualities and religious ideas. It is a matter of importance that Dr. Weiss, arguing from Senion's biological view of "unconscious memory" in organisms, holds to something like a transmission of acquired character. Repeated moral acts not only become the habit of the individual but produce a permanent change of nature which is transmitted when this encouraging view is associated with the prospect of a more coöperative social system, Dr. Weiss is able to suggest brighter anticipations of moral progress. The latter part of this very suggestive lecture exhibits Christianity in the light of a general religious evolution and emphasizes the plastic power of Christianity to adapt itself to every advance in life and enlightenment. By biological analogy it is argued that the over-elaborated growths of orthodoxy will be supplanted by descendants of simpler and more plastic organization. Thus the Christian Church of the future may be expected to spring from denominations unhampered by fixed creeds and open to progressive change.

"Religion and Miracle." By George A. Gordon. Boston: Houghton Mifflin Co. 1909, pp. XI., 244. ($1.30.)

A discussion of religion by the eminent pastor of the Old South Church of Boston is sure to be marked by vigor of thought, spiritual insight and unaffected beauty of utterance. This publication is based upon the Taylor lectures given by Dr. Gordon at Yale University, and it may be expected to promote both freedom of thought and religious faith in theological schools and in the churches. The keynote of the whole book is found in the opening words of the preface: "When a teacher and preacher of the Christian religion moves from the circumference toward the heart of faith, miracles fall out of the sphere of his vision." Without attempting to destroy belief in miracles Dr. Gordon proceeds to argue with fulness and power that Christianity remains in its essence entire when the miracles ceased to be regarded as true events, and the reader finds himself engaged not in a debate about the records of miracles but in an inspiring and elevated exposition of religion. Dr. Gordon's evidence is the proof of the spirit and power, and he deals with the matter concretely, never losing himself in vague generalities.

"Twenty-fifth Anniversary." Record of the celebration by the Old South Church and Society, April, 1909. Imprinted for the Old South Society.

The twenty-fifth anniversary of the installation of the Rev. George A. Gordon, D. D., as minister of the Old South Church in Boston was made memorable by a great sermon and by interesting addresses as well as by speeches at the anniversary dinner. The memory of it all has been given permanency by the printing of these anniversary utterances in a volume of great dignity and beauty fitly opening with a portrait of the pastor. The sermon is a pastoral thanksgiving. The addresses by Prof. Williston Walker, President Evans and President Eliot reflect on historical changes and will themselves in after days be documentary authority for historians.

"The Child and His Religion." By George E. Dawson, Ph.D., Professor of Psychology, Hartford School of Religious Pedagogy. University of Chicago Press, 1909, pp. 124. Postpaid 82 cents.)

The method of revivals having given way to the method of religious education the crying need is for a comprehension of educational method. Professor Dawson has contributed a helpful and intelligible discussion from the point of view of interest as the mainspring of all mental activities. He restates Herbert's conception of interest as biological responsiveness. The chapter on Natural Religion of Children attests the fact that children naturally share in the religious consciousness of the race, and it exhibits the elements of the religious nature which are primary data in childlife. The most significant part of this study is with regard to children's interest in the Bible as determined by elaborate investigations. All teachers and Sunday-school officers can find here critically exact data to guide them in the construction of Bible lessons. The concluding chapter with its conclusions concerning the kindergarten and the typical Young Men's Christian Association is an illuminating discussion. The book should find its way into every pastor's library.

"The Papacy: The Idea and Its Exponents." By Gustav Kruger. Translated by F. M. S. Batchelor and C. A. Mollis. (Crown Theological Library.) New York: Putnam, 1909, 277 pages. $1.50.

Inquiry has often been made in recent years for a concise account of the development of the Papacy. The Separation Law in France and the conflict of the Pope with Modernism have stimulated this interest, but the English reader could only be referred to extensive works covering only portions of the history and difficult of access. Krüger's brief work, now excellently translated, fills a gap in our literature. It is a masterpiece of scholarship and of brilliant literary exposition. One reader has pronounced it as interesting as a romance and it is to be hoped that its readableness will create in many minds an interest in the fascinating story of church history.

"The Gospel in Latin Lands. Outline Studies of Protestant Work in the Latin Countries of Europe and America." By Francis E. Clark, D. D, LL.D,, and Harriet A. Clark. New York: The Macmillan Co., 1909, pp. XIV., 315; 50 cents net.

Dr. Clark's interesting account of the spread of Protestant missions in Catholic lands provides a brief history, political and religious, of each country under consideration, and suggests study topics for associated readers. The story will surprise many a reader who has been unaware of the significant and promising beginnings made for a purer religious development in Southern Europe. Particular attention may be called to the wonderful work of the McAll mission in France. The book is written in an unsectarian spirit without polemic against Catholicism. A directory of mission stations is printed for the use of travellers.

"The American Awakening. A History of the American Church, 1820-1860." By Leon Arpee. Chicago: University of Chicago Press, 1909, pp. 236; $1.36 postpaid.

The revolution in Turkey with the restoration of the constitution of 1876 opens up a prospect of religious security for Armenian Christianity, Orthodox, Roman, or Protestant. It is of peculiar interest therefore to receive Leon Arpee's readable and instructive narrative of developments in the Armenian church in the nineteenth century. The work will interest the church historian, the friend of Protestant missions, and the student of political civilization. This is a genuine contribution to knowledge.

"India, Impressions and Suggestions." By J. Kier Hardie, M. P. New York: B. W. Huebsch, 1909, pp. 126.

The value of Keir Hardie's impressions of India may be weighed by the fact that they were immediately recorded in letters to the *Labour* Leader during two months of travel, "during which every minute was occupied either in travelling or in interviewing officials or representative men of all stations in life and of all creeds, castes, and classes." Heralded by press announcements as an opponent of the administration, Mr. Hardie was naturally appropriated by the discontented and his impressions must be regarded as incomplete if not one-sided. He went to India "to see the people and to learn of their grievances" and the little book is a tale of grievances. The descriptions are lively and scrappy and the matter is all interesting, though in a painful way. We may be glad that it is an Englishman who writes this book of agitation.

"The Harvest Within: Being Thoughts on the Life of a Christian." By A. L. Mahan, D. C. L., LL.D. Captain, U. S. Navy. Boston: Little, Brown & Co., 1909, pp. VIII, 280.

After a long service as naval officer and student of naval history, the honored Captain Mahan expresses the deep religious convictions of his own life. His apprehension of Christianity has been shaped by the teaching of orthodox Anglicanism and has no connection whatever with modern historical views. He deals with a spiritual life issuing from the Trinitarian being of God and ministered to man only through sacramental union with the Incarnate Christ. The knowledge of God is given in the historic creeds. Practical Christianity is a life which uses the sacramental processes of the historic church. The book is earnest and noble in tone but will speak only to those who are in the author's condition.

"Both Sides of the Veil. A Personal Experience." By Anne Manning Robbins. Boston: Sherman French & Co., 1909, pp. XII., 258.

Miss Robbins' intensely interesting account of communications received through the famous trance medium, Mrs. Piper, is unusual from the fact that the communications are not confused and fragmentary but clear, coherent and continuous. They are consistent in style and character and the style of speech and thought is altogether different from that of the stenographic reporter who writes the book. The communications attempt to explain the experience of death and the conditions of the unseen life. An introductory letter from Professor James and the author's circumstantial account of her life waken confidence in the publication.

"Joshua James, Life Saver." By Sumner L. Kimball. Boston: American Unitarian Association, 1909.

Another little volume in the series of "True American Types" is devoted to the story of Captain Joshua James of Hull, Massachusetts, who served the Massachusetts Humane Society and later the United States Life-Saving Service. It is a tale of heroism and fidelity to duty in many desperate emergencies in sixty years of active life. This account of a noble instance of American manhood is written by the General Superintendent of the Life Saving Service.

"Product and Climax." By Simon Nelson Patten. (The Art of Life Series) New York: B. W. Huebsch, 1909, 50 cents net.

The series to which Professor Patten's little book belongs is made up of thoughtful studies in living by authors of high repute, and *Product and Climax* is a worthy contribution that deserves the attention of students of our social order. It opens with a description of a summer evening in an industrial town where the library is closed and the institutions of moral agency inactive or feeble, while the provision of cheap pleasures catches the throng of people. Coming from a summer camp in the woods the author studies the street life with its saloons and nickel theaters as the city man's substitute for forest and stream. The conclusion reached is that our civilization depresses men by overwork and overcrowding to a depth where religion and morality do not act, and where amusement and sports are the only effective motives to elevate them. But the challenge to school, library and church with which the book ends is the thing of main importance.

"The Right to Believe." By Eleanor Harris Rowland, Ph. D. New York: Houghton Mifflin Co., 1909, pp. XV., 202.

Miss Rowland's discussion of religious faith is one to be read deeply and often. It is addressed to doubters and it is peculiarly adapted to the skeptical mind, since it states and interprets the doubter's difficulties with full and sympathetic appreciation and with an exquisite fairness. With far closer contact with the mood of religious faith and with impeccable taste of expression, the work nevertheless shows affinity with the thought of William James. It is a more elaborate and more religiously expressed justification of the will to believe on the basis of needs and hopes. The pragmatist method is temperately urged. While the conclusion reached is that God's foreknowledge of the world development is not complete, there is a marked repudiation of the other limitations which some of our pragmatists insist upon. The conception necessitated by human need is that of an infinite personality, a timeless Being, of infinite goodness and love. "Rather no God than one who is not wholly good."

Miss Rowland's treatment of the divinity of Christ

resembles Schleiermacher's and shows a very imperfect knowledge of historical criticism as well as some sophistry in argument. The closing chapter on prayer as an art to be learned is more suggestive of the psychologist's class room than the place of worship. But as a whole the book is frank and penetrating and of singular argumentative ability.

An English physician who is already well-known as the author of Confesso Medici, has written a pungent and lively attack on Christian Science (*Faith and Works of Christian Science.* Macmillan Co., 1909) to hasten the disintegration which he prophesies for the movement. It is worth while to see how a trained physician deals with reports of Christian Science cures.

The Rev. Lyman Powell, of St. John's (Episcopal) Church, Northampton, Mass., publishes through G. P. Putnam's Sons an account of *"The Emmanuel Movement in a New England Town."* It is an interesting record of results from a method of healing combining the skill of scientific medicine and religious influence. Mr. Powell is well-informed and cautious and his record of experiences with invalids will win respectful attention.

"Mind Over Body" (James H. West, Boston. $1.00) is a series of letters by an anonymous writer to a Christian Scientist, arguing against the confusion of thought in Mrs. Eddy's gospel with temperate insistence on the power of spiritual control.

"The attuning of self with Infinite Good is the greatest healing force in the world." This is the message of J. Arvede Walgren's *"New Health Science"* (Rand, McNally & Co., Chicago). Those who are anxious to get beyond such a general thought and find specific ways of treating dyspepsia, grippe, liver troubles, nervour diseases, will find definite instruction in Charles Fillmore's *"Twelve Lessons in Christian Healing"* (Unity Tract Society, Kansas City, Mo.), but when they read that the intellect is responsible for all microbes and that the doctors create the diseases they pretend to heal they may well throw the book away and save their common sense.

The general truth that certain habits of thought and action provoke nervous disorder and that there is a mental hygiene worth cultivating finds rational expression in three little books by Alice Katherine Fallows: *"The Point of View," "A Talk on Relaxation," "Mental Hygiene in Everyday Living"* (A. C. McClurg & Co., Chicago. 35 cents each). Much the same thought characterizes a beautifully printed and beautifully bound book by Rev. J. Herman Randall: "The Supreme Victory" (H. M. Caldwell Co., New York). This is an illustration of the fact that all that is valuable in "New Thought" can be expressed in terms of ordinary Christian piety. The treatment of the psychology of prayer in this little book will help Christians of any name to find the healing that goes with religion. On the other hand, James Allen's *"The Heavenly Life"* (F. F. Fenno & Co., New York) is a vague rhapsody which dissipates thought in rhetorical intoxication. Kealing's *"How to Live Longer"* is not New Thought but something more valuable. It is specific good counsel to negro farmers about the value of pure air and water, of sunshine and well-cooked food. It is not intended for the learned, but all can learn from it.

F. A. Christie, D. D.
Meadville Theological School.

A New Book on Modern Thought*

This book contains the lectures given last spring in Ann Arbor by the brilliant and widely-known professor of philosophy in the University of Michigan. The Baldwin lectureship was founded in 1885, through the efforts of a bishop of the Episcopal church, "for the establishment and defence of Christian truth," and until Professor Wenley's appointment, the lectures had always been given by clergymen. There could be no more striking instance of the rapid advance of religious thought than the selection of Mr. Wenley for this task, for though he is a communicant in the Episcopal church, he is noted for his radical treatment of religious problems. Indeed one cannot help suspecting that Bishop Harris woud have been a good deal startled if he could have foreseen this defender of the faith. Professor Wenley accepts without reserve the results of Modern Criticism. Indeed his summary of the changes in modern thought since the publication of the "Origin of Species," and of the modern status of biblical criticism is well and strikingly put, and forms the best part of the book. He has read very widely, understands thoroughy the trend of modern thought, and states his case picturesquely. He does not shrink from discarding the virgin birth and the bodily resurrection of Jesus. Having shown us the yawning chasm between modern knowledge and traditional Christianity, he attempts to bridge the gulf and to bring his readers back to a supernatural Christ. Probably most of his readers whom he has thus far carried with him will find this the most unsatisfactory part of the book. His bridge cannot cross the gulf, and he himself drops into the chasm which he has so vividly shown us. He insists again and again that a purely human Jesus will never satisfy mankind. "Be assured, Christ cannot conserve his reality for us, and continue no more than Jesus of Nazareth, crucified, dead, buried. He persists as the active presence, soul to soul, or we have lost him beyond hope of recovery." So he postulates a "metahistorical Christ," temporarily manifested in Jesus, yet distinct from him, who is the source of an absolute religion. Thus, after showing us encompassing perils, Professor Wenley comes to the "defence of Christian truth." It must be frankly confessed that his defence will satisfy neither radical nor conservative. The latter will be frightened at the drastic manner in which he cuts away all the traditional standing-ground; the former, having gone with him to the brink of the chasm, will hardly be willing to accept his "metahistorical Christ." Indeed everything which Professor Wenley says concerning this conception of Christ might be used verbatim by a devout Buddhist about the eternal Buddha, temporarily manifested by the Gotama. The blessed influence of which Professor Wenley writes is more wisely described as "the indwelling God," or "the divine Spirit," than by the name "Christ," which has other connotations, and which, thus used, tends to divide rather than to unite the modern religious world. The book is disappointing in other ways as well. The style, always picturesque, tends to become involved and diffuse, and the picturesqueness is at times overdone. Yet every now and then he throws off a brilliant

*"Modern Thought and the Crisis in Belief," by R. M. Wenley. (The Baldwin Lectures, 1909), pp. 364. Macmillan. $1.50 net.

epigram, such as the following: "What of Materialism, Agnosticism, Naturalism, and so forth—the bloodless centaurs that still harry hapless humanity? I would venture the guess that, possibly, they are a troop of hallucinations bred by auto-suggestion upon self-confidence." The author is fond of using recondite words, so that many readers will want a dictionary at their elbow. The unlearned will not penetrate very far into this volume; the learned in such matters will find nothing more than a picturesque statement of facts already known. Its chief value is as an indication of the rapid advance of liberal thought among the laity of the Episcopal church.

H. W. Foote.

Ann Arbor, Michigan.

Beautiful and Winter Books

From Little, Brown & Co. of Boston, I have "The Land of Long Ago." This is one more of Eliza Calvert Hall's books,—who wrote "Aunt Jane of Kentucky." Well, this is Aunt Jane over again. It is just as full of the honey of an honest life as the other book, and it makes for righteousness, which most of the novels do not. It is a good woman's book, and if any mother who reads Unity wants to sow a little sunshine along her housekeeping days, let her buy these two books, and enjoy them by slices; and she will never be sorry.

From the same house I have that noble work of Jeremiah Curtin, entitled "A Journey in Southern Siberia." Mr. Curtin was the best qualified of any literary man we have had to write on the Mongols, already having written another volume entitled "The Mongols in Russia." He was a student of folk-lore and peculiarly gifted for the sort of research that explains a people. It is a splendid volume for popular reading, but it is even better for a scholar. The myths and folk-tales are remarkably interesting. Mr. Curtin knew more than sixty languages and dialects, and spoke fluently every language of Europe. Beside all this he was master of a large number of Asiatic languages, being a native born linguist, greater than any other American since Elihu Burritt.

From the illustrator, with his kind regards, as well as from the publishers, Frederick A. Stokes Co., I have one of the most beautiful books that I ever received. It is entitled "The Flute of the Gods," and the author is Marah Ellis Ryan, the author of "Indian Love Letters." It is absolutely impossible to review this book, for it is a novelty in literature as well as a gem in art. The illustrations are by my friend, Edward S. Curtis, the author and publisher of the magnificent volumes on the Indians of America, now being issued under the patronage of J. P. Morgan. This man is not only doing a wonderful work for American history, but for American art. If you love the beautiful, and can buy but one book, get "The Flute of the Gods."

A timely book for winter is this one at the top of the pile, but I would rather read it in mid-summer. It is "Labrador," written by several travelers, and published by Macmillan Co. It is a happily popular book, but is equally scientific. I do not know that you could call it a rival for your pile of novels, but to me it is as good as a long trip among our Northern neighbors. The introduction is by W. S. Wallace, and is brim full of information. After this follow a couple of chapters by Wilfred T. Grenfell, who in fact writes most of the book. His descriptive style is good; and before we get through the volume we have a capital picture of the Indians, the hunters and fishers, the birds and the flora, the Missions, the ocean mammals, the reindeer, as well as the geology and scenery of this remarkable country. The book is finely illustrated and very fully, and it has a large appendix covering the entomology and the zoology of Labrador.

I have from the same company "Other People's Houses," by E. B. Dewing. There may be something in this book worth the while, but I have not found it.

From Small, Maynard & Co. I am in receipt of a story by Robert A. Wason, entitled "Happy Hawkins." The style is thoroughly Western or frontier, with a good deal of cowboy manners and methods—so that at first I was inclined to toss the book aside as worthless. Carefully reading it, however, I have found a very strong undertow of keen criticism on social follies, with a great deal of fine spirit and right down good manhood and womanhood. In recent novels you will rarely find a finer woman than Barbarie.

From Macmillan Co. I have Lyman Abbott's new book called "The Temple." Dr. Abbott undertakes in this volume to describe human experience as it is and as it ought to be—to interpret the laws of both body and spirit. It is a thoroughly readable book and where it touches such questions as love it shows that common sense which is lacking in nearly every religious volume. Here, for instance, is a definition worth the while; "To love God with all the heart and soul and mind and strength, is to make God's welfare—that is the progress and prosperity of his work in the world one's supreme desire. To love God is not to sing praises to him, nor to utter prayers to him, nor to offer sacrifices to him, nor to make contributions to his church." The whole of his last page would make a good inscription to be printed on the house door of every Christian—by the way it is all one sentence.

From the Macmillan Co. I also get "Friendship Village Love Stories, by Zona Gale." This book does not attract me, nor please me as much as those which preceded it. It is, however, fairly well filled with very pleasant reading for those who have the time. I am inclined to think that the authoress should have adhered to her previous style of books.

Edward S. Curtis reports growing interest in his magnificent and national undertaking, in publishing ""The North American Indian." Detailed work with volumes three, four and five were closed up early in the season. After that the writer divided his party, sending Mr. Myers into New Mexico with a band of assistants, while with his personal party he started for a great round up, first with the Columbia River Indians, and then around through the Blackfoot and other reservations. The Indians came across the plains to meet him by the hundreds, in their old time war costumes. He found the Cheyennes engaged in their old time sun dance, which gave him a splendid chance for pictures. I am indebted to Mr. Curtis for a volume of his magnificent work. Nothing like it has ever before been undertaken in America, and it deserves the most hearty and enthusiastic welcome not only by our literary circles but by our men of wealth.

E. P. Powell.

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THE FIELD

"The World is my Country, to do good is my Religion."

FOREIGN NOTES

AN ARMENIAN LEGEND.—From *Oberlehrer* Th. Schneider, of Wiesbaden, have recently come a number of pamphlets showing that his fertile brain and pen continue to be at the service of a good causes and up-to-date interests. A new edition of his pictures from the Religious History of Nassau (*Religionsgeschichtliche Bilder aus Nassau*) is published for the benefit of the Armenian orphans in the Nassau orphanage at Marasch (Vilayet Aleppo), as is also a pamphlet on The Armenians and Ourselves (*Die Armenier und Wir*), while one on Calvin and Ourselves, what we may learn from Calvin and what we ought not to, is published for the benefit of Armenian orphans in an orphanage at Bethlehem.

The following legend of the early days of Christianity among the Armenians is taken from the second of the above mentioned pamphlets.

It is Gregory the Illuminator, who is to be regarded as the great missionary, or founder of the church in Armenia. Fleeing from his native land into Cæsarea to escape the Persians, he there adopted Christianity. When Armenia in 286 threw off the Persian yoke, it was Gregory who aided King Tiridates. When the latter, so runs the Armenian tradition, saw himself in full possession of the land, he offered sacrifices to the supposed tutelar goddess, Anahit by name, and instituted a great feast. At the height of the festivities, he ordered Gregory, who had been ever at hand ready for any service, to lay more wreaths, fresh branches of trees, and bouquets of flowers upon the altar of the goddess, but here, to his surprise, he met with unexpected resistance on the part of his hitherto so ready servitor, who declared that he could not render homage to idols. Enraged at this, Tiridates had him cast into prison. Next morning the king had Gregory brought before him and again commanded him to sacrifice to the goddess. Then Gregory boldly declared to him the worthlessness of his idols and openly confessed his faith in Christ, the Savior of men. All admonitions and threats were powerless to shake his courageous faith, and the king, in bitter wrath, set himself to devise the most cruel torments to make him waver and to put him to death. But nothing could shake the steadfastness of this faithful witness for Christ, and to the astonishment of the king and all his court, Gregory survived all the frightful tortures, each one of which was expected and designed to cause his death. When, finally, it became known to Tiridates that Gregory was the son of his father's murderer, he caused him to be bound hand and foot and carried to the fortress of Artaschat, there to be cast into a deep moat infected by poisonous serpents, which had formerly served as a place of punishment for malefactors sentenced to death.

After this, for several years, Tiridates carried on a series of conflicts with the Persians, who repeatedly invaded the land and made his rule a troubled one. But after a successful ending of the campaign he ordered great sacrifices and worship of the gods everywhere, and having heard that here and there little secret groups of Christians were to be found in Armenia, he gave strict orders to search out all such and bring them to his court for punishment, promising their possessions to whomsoever should inform against them. Thus did Tiridates persecute with relentless severity all who professed the Christian faith, even including some God fearing nuns who, fleeing from the Roman empire, had sought refuge and protection in Armenia. Then at last the divine punishment fell upon him, as upon Nebuchadnezzar. Not many days after he had caused these virgins to be murdered most cruelly, he set out for a hunt, but on the way he became demented, fell from his chariot, and rushing into the forest lived like a wild boar, gnawing at his own flesh and living on the herbs of the field. A similar fate overtook many of the king's nobles and advisers. Only his gentle sister, the maidenly Chosrowiducht, who had taken no part in the persecutions of the Christians, was spared. One night an angel of the Lord appeared to her in a dream commanding her to send to Artaschat and bring from the moat there Gregory, who alone could free the land from the curse that God had sent upon it. When she related her dream the next morning everyone laughed her to scorn, for it was thirteen years since Gregory was thrown into the moat and no one knew that a pious woman had daily let down to him bread and water. But the angel reappeared threateningly night after night till its demand was complied with. Gregory was found to be indeed alive, was drawn up from the moat and carried with great rejoicings to Valarschapat, the royal residence. Here he was met by all the great ones of the realm, and Tiridates with them; all upon whom the punishment of God had fallen. When Gregory saw them he fell on his knees and prayed God for their deliverance, which being granted, he admonished them to repent and preached the gospel unto them. Then with the aid of king and court he rebuilt the walls of Etschmiazin, the place where Jesus had appeared to him in a dream, erected a chapel to the memory of the holy virgins put to death by Tiridates, and with the king and a great retinue, went through all the land destroying the altars and images and turning the heathen temples into churches of the Living God.

M. E. H.

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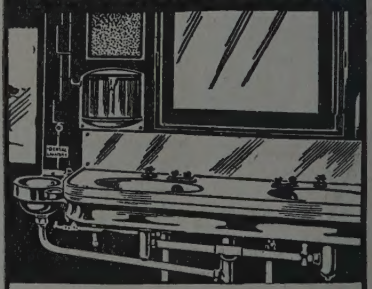

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